ANCIENT SORCERY,

AS REVIVED IN

MODERN SPIRITUALISM,

EXAMINED BY THE DIVINE LAW AND TESTIMONY.

BY REV. CHARLES MUNGER.

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INTRODUCTION.

To take away the word of God is a foreshown device of Satan. "Then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved."

He does this by shutting up the Bible from the people, bringing it into discredit, instilling unbelief into the heart, inducing neglect of it or prompting men to disobey it. Another method, just now in vogue, is to set it aside for the revelations of "spirits," and persuade the people to inquire of the spirits of dead men rather than the living God. This manœuvre certainly has the element of daring, but it will be found in the sequel to have more of presumption than prudence. But some give heed to them, and it would be nothing new if many should follow their pernicious ways. From their past achievements, some doubtless expect that the old serpent will at last succeed in running off with the Bible, and putting up instead the phantasms of modern sorcerers. But not so fast; this has been tried before. How has it resulted in times past with those who arrayed themselves against God and took counsel together saying, "let us cut his bands assunder and cast his cords from us!" Have they prevailed? No. Such is God's providence that evil doers often accomplish just the reverse of what they intended. So it is in the case before us. They think to impeach the word of God, but they establish it, by affording additional proof of its divine inspiration. If in that book, written and sealed more than eighteen

hundred years ago, we find the present invasion of the spirits clearly predicted and described, does not the realization attest the divinity of the prediction, and afford another proof of the inspiration of the book containing it?

Again, if we find in the Bible a divine law and testimony, exhibiting its character and tendencies, together with our duty respecting it, in a manner so plain that an honest mind need not be deceived, and will not, if it give heed to that testimony, do we not have a striking proof herein of the wonderful adaptation of the Bible to human wants, in the manifold exigencies of numerous ages? Now this is precisely what we affirm and proceed to show, viz. *that God has spoken with reference to this matter*,— that the phenomenon called Spiritualism, now clamoring for public attention, appears in the predictions, history, law and testimony of the Bible; that it appears in both Testaments, Old and New; and the verdict of both respecting it is the same, viz: "All who do such things are an abomination to God."

In discussing the claims of modern spiritualism, we shall endeavor to ascertain the principal fact or element which distinguishes it, the predictions which point to it, the names which have been used to express it, the testimony which exposes it, the law which forbids it, and the portion of those who engage in it.

MODERN SPIRITUALISM.

CHAPTER I.

THE PRESENT MOVEMENT OF THE "SPIRITS" A REALIZATION OF SCRIPTURE PROPHECY.

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."—1 Tim. 4: 1.

THIS passage evidently teaches the prevalence of a false and seductive demonology, or doctrine and practice respecting spirits. Dr. Campbell supposes it may denote an apostacy from the faith of the Gospel to *heathen* demonology. Bishop Newton supposes it to refer to the worship of the dead, or the spirits of departed saints, as practiced in the church of Rome. Though generally applied to the revival of pagan demon worship in the papal church, it by no means follows that it is to be restricted to that. That may be one form in which it is realized, while in the full intent it may include other manifestations of the same essence in diverse forms, according to circumstances.

In the vision of the Revelator the spirits issue from

three different sources—the dragon, the beast, and the false prophet, showing that they work in various forms and under different names; and therefore the application of the prediction to one form does not restrict it to that only.

The fact indicated is, unquestionably, the prevalence of a false theory of spirits, causing some to depart from the faith of the Gospel. Whether these seductive doctrines appear in pagan or papal legends, or in the pretended discoveries of modern spiritualism, they evidently belong to the same family, having a common origin, and work together for the same objects—to take away the word of God and obstruct his work.

If so the appearance of spiritualism may be an historic response to the voice of divine prophecy, as well as pagan or papal deceptions.

A glance at the terms employed by the Apostle abundantly confirms this view.

"*The Spirit speaketh expressly.*" This word "expressly" was designed to arrest the attention and direct it to what follows as worthy of special notice. "*Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.*" The latter member of the sentence answers to the former; giving heed to the "spirits" with their doctrines of demons or spirits, implies a departure from the faith of the gospel.

But what are the "spirits?"

The word πνευμα, *spirit*, here used, is generally employed by the New Testament writers when they speak of spiritual beings, whether human, angelic or divine. When they speak of God as a "spirit," and "the Father of spirits," of the Holy Ghost, the eternal "spirit," or of angels as spirits, they almost invariably use this word. So when they speak of human beings after death. The character of the spirits, good or bad, is designated by other terms, such as holy, or evil, unclean, seducing.

The word πλανος, "*seducing*," is generally translated *deceiver*, from a verb which signifies to go astray, wander, seduce. It is a word employed to represent Satan as the great deceiver, and also the Apocalyptic Babylon, by whose "sorceries the nations were deceived."

The word δαιμονια, "*devils*," *or demons*, points also to spirits as the actors designated in this prophecy. We shall introduce subsequently testimony to show that it denotes spirits, according to the customary use among the Greeks, Jews, and early Christian Fathers. We now glance for a moment to its use in the New Testament. Here it is never used to denote a *human being* in the flesh. The human corporeal representatives of error are often called false teachers, false prophets, and anti-christs, but never demons.

Another fact worthy of notice is, that it is uniformly used as the synonym of *spirits*. Thus, the demons cast out of Mary Magdalene are declared, directly and without any explanation, to be spirits—"*evil spirits.*" So also the demons which besought Jesus that they might go into the swine, and not be tormented before the time, are likewise, in the same manner, declared to be "*unclean spirits.*" Compare Luke 8: 2, and Mark 5: 1–13. Christ called his disciples to him and gave them power "to cast out demons," and the demons were "*unclean spirits;*" Matt. 10: 1–8. They went forth upon their mission, and soon after returned rejoicing that the demons were subject to them through Christ's name. Christ answered, "in this rejoice, not that the *spirits* are subject unto you, but rather rejoice that your names are written in heaven." Luke 10: 17–20. These demons were not "diseases," for they are invariably distinguished from all diseases as well as directly declared to be "*spirits.*"

Here I may introduce the testimony of President Appleton, who has examined the subject perhaps more thoroughly than any other writer. He says that δαιμων, *demon*, answers to our word *spirit*. "This term corresponds, in a great degree, to the English word *spirit*. It was used by certain philosophers, and afterwards by some of the Christian fathers, to signify evil spirits of a rank superior to mankind. It was likewise used,

and I apprehend, very commonly, to signify the souls of dead men." *Works*, vol. II, p. 106.

The word occurs in its different forms about eighty times in the New Testament, in sixty-four of which it refers to demoniacal possession, and is equivalent to πνευμάτα ἀκαθάρτα, "*unclean spirits*," which occurs twenty times. If it be asked why the apostle selects these two words, δαιμων and πνευματα, *demon* and *spirit*, which more distinctly and more frequently point to spirits than any other words in the New Testament, the only answer is, he *meant* spirits, and therefore *said* spirits, being accustomed to say what he meant. Here, then, we have the spirits, with their doctrines, revelations, theories of spirits and those who give heed to them, rather than to the true faith. But these two things imply a third, viz: *mediums*. The spirits, of course, must have mediums, through which to convey their responses, and thus is laid open before us a perfect portrait of modern spiritualism.

SECTION II.

THE TIME OF THE SPIRIT MANIFESTATIONS.

WHEN were the seducing spirits to go forth?

Paul says, in the "latter days," which is generally understood to mean the Gospel dispensation. What

Paul said should be in the latter days, John in vision saw; and as his vision is evidently an expansion and illustration of this prediction of the spirit by Paul, we ask particular attention to it, and the more so, because it gives a satisfactory clue to the time of the spirit manifestations.

"And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils (demons) working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth."—Rev. 16: 12–15.

It is certainly worthy of notice, that both the Apostle and the Revelator employ the same terms to denote the actors in these scenes, viz: "spirits" and "demons." These words occur here, as elsewhere, as synonyms, indicating that the demons are spirits, and the spirits are of the same class as those which figure so largely in the New Testament history. And, until proof appears to the contrary, we may safely assume that they are the same. If demons are spirits, in Bible history, why not in prophecy?

Barnes says, that the word devils or demons is here used, as in chap. 9 : 20, to denote "evil spirits."

The Euphrates, as he in common with most protestant commentators explains, is a symbol of the Turkish power, which has presented a formidable barrier to the spread of the gospel. "The destruction of that power, represented by the drying up of the Euphrates, would remove that obstacle, and the way would thus be prepared for the conversion of the Eastern powers to Christianity. We should most naturally, therefore, says he, look, in fulfilment of this, for some such decay of the Turkish power, as would be followed by the conversion of the rulers of the East to the Gospel." See Barnes, on Rev. 16 : 12.

The dragon, the beast, and the false prophet, are supposed to represent the three great anti-Christian forces, Paganism, Papacy and Mahomedanism, as the outward and visible forms of an invisible spiritual agent—the devil. True, Satan does not appear in the gathering hosts, nor in the battle; but he is detected in the rout, and taken and cast into the bottomless pit, with the beast and false prophet, and therefore it is fairly presumable that he is the Prince of these devils, and the chief spirit which worketh in the children of disobedience, arousing them to unwonted activity in a common cause.

The *time* of the going forth of the spirits is desig-

nated by the fact that this vision passes in connection with the sixth angel's vial. "The sixth angel poured his vial upon the great river Euphrates, and I saw three unclean spirits." The time of this vial we argue first, from general consent, and secondly, from attending circumstances, which were to indicate the fulfilment of the prediction.

I believe it is very generally conceded that the sixth angel is now pouring his vial. If so, it is time for the spirits to appear. That this concession is not without reason appears from the events which compose that vision. These events, as described by Mr. Barnes, are—the decline of the Turkish power—the rapid extension of the gospel in the East—the rallying of the strength of Paganism, Mohammedanism and Romanism; the preparations of those powers as if for some great conflict and the decisive struggle between the Church and its foes, *as if*, the issue were staked on a single battle. See Barnes' Analysis of the Book of Revelations.

1. The decay of the Turkish power indicates the sixth vial, and also the going forth of the unclean spirits.

Here we are relieved of the necessity of argument, for the decay of that power is known and read of all men, not excepting the Mohammedans themselves.

The "sick man" has ceased to be self-supporting,

and lives only by sufferance. Of this there can be no doubt. Therefore we infer that the sixth angel is in the heavens pouring his vial. If so, now is the time indicated by prophecy for the unclean spirits to go forth.

2. The time of the sixth vial is indicated by the rapid extension of the gospel in the East, consequent upon the removal of the obstacle so long presented by the Mohammedan power.

It is well known that the Bible and Christianity have been proscribed for ages by the Turkish government, and this has prevented the gospel from spreading in that direction. It is as well known that this chief defence of Mohammedism is now demolished, and liberty of conscience and religion has been proclaimed as the law of the realm. Quite recently it has been formally announced as the decree of the Sultan himself, that his subjects may renounce the ancient faith and embrace Christianity, without molestation, if they choose so to do. A call for a hundred colporteurs to distribute Bibles in a single principality has just reached our churches, and what is more, His Sublime Highness himself is reading the Bible.

At the fifty-third Annual Meeting of the British and Foreign Bible Society, the Report, read by Rev. Mr. Baird, says: "In Turkey a copy of the Scriptures has been officially presented to the Sultan. The Sultan

has not received the Bible in idle curiosity, for it is well known that portions of it were, by his desire, read to him every day, and that he took a deep interest in its contents."

Rev. Dr. Riggs, missionary of the American Board to Constantinople, in a lecture in Cincinnati recently, made the following statement:

"Since the war there was entire freedom of public worship all over Turkey, and the Bible in the Mohammedan language was allowed to be publicly imported and sold. The Bible had been accepted as a present by the Sultan, and so ominous and important were the changes going on, that many Turks believed that it was the design of the Sultan and his prime minister to take the country over to Christianity."

Thus the obstacle is removed, or very rapidly passing away, so that the way of the Kings of the East may be prepared.

The Crescent wanes before the advancing splendor of the Cross, and God's word and Providence are shaking the throne and dissolving the empire of the false prophet. But these events show the presence of the angel with the sixth vial, and therefore point to the present as the time for the spirits to make a general rally for the preservation of the crown and sceptre of Satan.

3. A remarkable movement among the powers of the

East, in connection with the decay of the Turkish power and the advance of Christianity towards the East, was another event distinguishing the time of the sixth vial, and consequently, the time of the spirit manifestation.

That vial was to be poured out, and the Euphrates dried up, that the way of the Kings of the East might be prepared.

Mr. Barnes supposes that "the Kings of the East" are "those who preside over the countries of the Eastern hemisphere; and that the language implies, that they would be in a state of readiness to receive the gospel when the obstacle was removed.

What is the fact? Every missionary in the East declares that the old forms are giving way, and the more intelligent of Eastern minds are becoming dissatisfied with the gods of their fathers, and possessed with an apprehension of some stupendous change which shall dissolve the reigning forms and influences, and establish, instead, a new dynasty, a new religion. If you wish for evidence the most abundant and gratifying, open the records of the Bible and Missionary Societies, or ask any missionary, or casual traveller even, from those distant lands.

4. The spirits were to go forth at a time of remarkable activity of anti-christian powers, preparatory to a great conflict between the church and her foes.

To prevent the advance of Christianity, Paganism unites with Romanism, and both with Mahommedanism, in rallying their forces to a decisive struggle, which the revelator calls "the battle of that great day of God Almighty."

The terms employed to distinguish this conflict, plainly imply a contest far surpassing all former ones. The preparation, the numbers engaged, the fierceness of the strife, and the stupendous consequences resulting, exalt this far above all others, and place it before the eyes of earth's millions, as "THE BATTLE OF THAT GREAT DAY OF GOD ALMIGHTY."

As the vision proceeds, we behold engaged on the one side, the dragon, the beast and the false prophet; and working within all, the old Serpent, the Devil. On the other, the Lamb appears, as the King of kings and Lord of lords, clothed in a vesture dipped in blood, going forth with his purified host, to smite the nations, and tread the wine-press of the fierceness and wrath of Almighty God.

The dragon and the beast and the false prophet send forth the "unclean spirits" unto the kings of the whole world, to gather them to the strife, to induce them to set themselves against the Lord and his Anointed. The King of kings commissions an angel to cry to all the fowls that fly in the midst of heaven, "Come, gather yourselves together unto the supper of

the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." "And I saw the beast," says John, "and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet,—these both were cast alive into a lake of fire burning with brimstone, and the remnant were slain with the sword of him that sat upon the horse, (which sword proceeded out of his mouth,) and all the fowls were filled with their flesh. And I saw an angel come down from heaven . . . and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, that he should deceive the nations no more till the thousand years should be fulfilled." Rev. 19: 20, 21; 20: 1–3.

Mr Barnes understands these passages to point out the last fearful conflict prior to the Millennium. His notes on the 19th verse of the 19th chapter are as follows: "There is an allusion here to the same assembling of hostile forces which is described in chapter 16: 13, 14, (the passage under consideration,) for the great, decisive battle that is to determine the des-

tiny of the world, — the question whether the Messiah or Anti-Christ shall reign. There can be no doubt that the writer in these passages designed to refer to the same events—the still future scenes, when the Roman, the Pagan and the Mahommedan powers shall be aroused to make common cause against the true religion, and shall stake all on the issue of a great conflict."

What that issue shall be, is described by the revelator in the passage cited. Preparatory to that great conflict these unclean spirits are let loose upon the earth, and go forth to gather such as are already in the interest of Satan, and also to seduce as many as possible from the true faith. Happy is he who "stands" in this "evil day,"

> "When wrath overbrims like a fountain,
> Destruction comes like a flood,
> A banner of death on the mountain,
> A smell from the valley of blood."

These great events are so connected in the vision of the sixth vial, that the one necessarily implies the near approach of the other. The decay of the Turkish power is linked with the extension of the gospel Eastward, and a remarkable movement from the East to meet and embrace it. This arouses the hostility of anti-Christian powers, and they gather to the battle of the great day. That over, the Devil is bound and the

world holds a glorious jubilee in which Jesus reigns as the King of kings and Lord of lords, not in person, but in gracious power, by the word and Spirit. Thus we are led to the startling conclusion, that the battle of that great day is at hand, and therefore, not far distant is the millennial reign and rest. He will finish the work and cut it short in righteousness, because a short work will the Lord make upon the earth. And the Lord will hasten it in his time. Rom. 9: 28; Isa. 60: 22.

CHAPTER II.

MODERN SPIRITUALISM IDENTIFIED WITH ANCIENT SORCERY.

The distinguishing feature of Spiritualism, is the pretence, false or true, of having commerce with spirits, by consulting them and receiving responses from them.

Spiritualism does not *reveal* the *existence* of spirits; that is, incorporeal, spiritual beings. Neither does it reveal their *agency* in human affairs. These are already revealed in the Bible, and have found a place in the acknowledged belief of the universal church. But it professes to have established a species of demonocracy, in which, through various mediums and modes, spirits are controlled, called from their abodes to enter into communication with men, and reveal the secrets of the invisible world, or perform feats of superhuman skill and power.

They profess that the spirits have become the world's instructors, and that it is lawful and right to consult them, and hold converse with them, and receive their revelations. They profess to practice this, their faith, and boldly say to all men precisely what the

wizards of Isaiah's time did, "Seek unto them that have familiar spirits, and unto wizards that peep and mutter." Isa. 8: 19.

This is the distinguishing feature of modern spiritualism.

It is not so much the object of our argument to dispute the truth or falsity of this claim, as to show that, whether true or false, it is condemned by the divine law and testimony, and all who practice it are under the curse of Almighty God.

The issue we make is this:

If spiritualists do *not* hold commerce with spirits, they are impostors, and should be treated accordingly. If they do, according to the law and testimony of God, they are accursed for so doing. If false, they are condemned and execrable; if true, they are under the divine anathema, and the Lord will execute his judgment.

Thus far, we have sought the intent and application of certain predictions, which seem to indicate the present appearance of this very theory and practice, together with its relations and design. We wish now to draw nearer to this mystery and examine it in the light of its past history, and of inspiration. In so doing, we must ascertain the various names it has assumed, and by which spirit-commerce, as thus explained, has been known among men. We shall find it to have

been a progressive evil, beginning with the apparently harmless act of consulting the spirits, but developing in its progress the manifold corruptions and impieties of demon-worship, and ending often in the inconceivable horrors of demoniacal possession.

As the force of our argument depends upon a distinct apprehension of the terms used, we must pause a moment with the more important and recall their signification. We meet with spirit-commerce in the terms Necromancy, Sorcery, Witchcraft, Enchantment, Familiar Spirits, and in some forms of Magic and Divination. Turning to Webster, we read thus:

"*Necromancy*. 1. *Properly*, the art of revealing future events by means of a pretended communication with the dead. 2. Enchantment, conjuration. This is now the more usual sense."

"*Sorcery*. Magic, enchantment, witchcraft, divination by the assistance or supposed assistance of evil spirits or the power of commanding evil spirits."

"*Witchcraft*. The practice of witches; sorcery, enchantments; intercourse with the Devil."

"*Enchantment*. The act of producing certain wonderful effects, by the invocation or aid of demons, or the agency of certain supposed spirits; the use of magic arts, spells or charms; incantation."

"*Familiar spirit*. A demon or evil spirit supposed to attend at call."

"*Magic*. 1. The art or science of putting into action the power of spirits; or the science of producing wonderful effects by the aid of superhuman beings or of departed spirits; sorcery, enchantment. 2. The secret operations of natural causes."

"*Divination*. 1. A foretelling future events or discovering things secret or obscure, by the aid of superior beings, or by other than human means. 2. Conjectural presage; prediction."

This glance at the meaning of these words shows that spirit-commerce has appeared in the drama of human life; had its history, passed into language, and was common to the various classes mentioned. And though these words may have a secondary meaning, as all words do, yet the great distinguishing fact, originally and properly designated by them is, holding commerce with spirits, or spiritualism. It is not *new*, then. It flourished extensively among the Canaanites, Egyptians, Assyrians, Greeks, Romans, Jews and Mahommedans. Indeed, it forms one of the principal elements of Pagan philosophy and theology to this day. "Among heathen nations," says Barnes, "nothing was more common than for persons to profess to have intercourse with spirits, and to be under the influence of their inspiration. The oracle at Delphi of this nature was celebrated throughout the world. Kings and princes, warriors and nations, sought of the

priestess who presided there, responses in undertaking any important enterprise, and were guided by her instructions." Barnes on Isa. 8: 19.

A practice so wide-spread would be likely to be noticed in the Bible, and it is. The inspired writers in speaking of it have employed terms, the meaning of which is conveyed by the translators, to the common reader, by the words just now defined. This use of these words by the translators shows that in their opinion, spirit-commerce was designated by the original terms. Their testimony, of course, is valuable, being unimpeached. The extract from Mr. Barnes shows that consulting spirits through mediums extensively prevailed, and, if so, the inspired writers would be likely to speak of it. If they have spoken of it these are evidently the terms in which their testimony is conveyed to us.

But we appeal to direct testimony to show that *commerce with spirits*, real or pretended, was the essential feature in ancient necromancy, sorcery and witchcraft.

Section II.

Stackhouse says, that "those who are in league and covenant with the Devil and do many astonishing things by his help, are in Scripture called

Wizards, Sorcerers, Diviners, Enchanters, Chaldeans, and such as had familiar spirits. To deny that there ever were such men as these, is to slight the authority of all history." History of the Bible, vol. i. p. 399.

The word *necromancer* occurs in Deut. 18 : 11; "there shall not be found among you . . . a necromancer."

"This character is not expressed in the original as in the English translation, (says Campbell,) by a single word, but by a periphrasis, דֹּרֵשׁ אֶל הַמֵּתִים, *doresh el hamēthim*, which, rendered literally, is *one who consulteth the dead.* It is accordingly translated by the Seventy, ἐπερωτῶν τους νεκρούς, and by Houbigant, *Qui mortuos interrogat;*" one who asks questions of the dead. Dissertation vi. p. 298.

Opening Jahn's Biblical Archæology, p. 513, we read as follows: "The impostors who bore the name of *Necromancers,*" among the Hebrews, "pretended that they were able by their incantations to summon back departed spirits from their abodes; and hence we find that they are coupled in the same passage (Deut. 18 : 11) with *enchanters.*"

Rosenmuller and Clarke render the original "one who inquires of the dead."

Stackhouse defines *necromancy* as "the art of raising up the dead in order to pry into future events, or to be informed of the fate of the living." Hist. of the Bible, vol. i. p. 674.

Sorcery and witchcraft are but different names for the same thing.

The word *mecasseph, witch,* Deut. 18: 10, is translated *sorcerer,* Mal. 3: 5, and Dan. 2: 2. So in the New Testament, *φαρμακεία, pharmakia, witchcraft,* Gal. 5: 20, is translated *sorcery,* in Rev. 21: 8, 22: 15, plainly showing that they are the same.

So McKnight says, "Witchcraft is the same as sorcery, or the pretended communication with invisible malignant powers."

Sorcerers, in the sacred writings, according to Lowth, "are those who consult evil spirits."

"It is manifest," says Campbell, "that the Jews believed in the existence of souls after death, from the practice of witchcraft and necromancy, which prevailed among them, and the power they ascribed to sorcerers, justly or unjustly, it matters not, of evoking the ghosts of the deceased." Diss. vi. § 15.

Robinson says, the word *φαρμακεια, witchcraft,* means "incantation, magic art, sorcery."

It occurs in the Old Testament, in Ex. 8: 11; "Then Pharaoh called the wise men and the sorcerers." Also in Isa. 47: 9, where God denounces judgments upon Babylon, "for the multitude of thy sorceries and for the great abundance of thine enchantments." This use of the word shows that the witchcraft mentioned in the New Testament was nothing else but the sorcery

of Egypt and Babylon. Now, as those sorcerers or witches, as well as those of later times, pretended to evoke the spirits of the dead, and inquire of them, or work wonders by them, it appears beyond controversy that when Paul said, Gal. 5: 20, that those who practice witchcraft "should not inherit the kingdom of God," he had in his mind the very thing of which those ancient sorcerers and modern spiritualists make their loudest boast, viz: spirit-commerce.

So the divine prohibition—"There shall not be found among you a *necromancer*"—means, literally, there shall not be found among you one who consults departed spirits, or a spiritualist. And when God says, in the New Testament, "Sorcerers shall have their part in the lake which burneth with fire and brimstone," he unquestionably pours this awful anathema upon the souls of all spiritualists. "Because there is wrath, beware, lest he take thee away with his stroke: then a great ransom cannot deliver thee." Job 36: 18.

"*The consulter with familiar spirits*" is another expression employed by the Spirit, and so plain as to need very little explanation.

Gesenius and Robinson describe this character as "a necromancer, or sorcerer, one who professes to call up the dead by means of incantations and magic formulas, in order that they may give response to future things."

Mr. Barnes says, "the word *familiar*, applied to spirit, is supposed to have been used by our translators to imply that they were attended by an invisible spirit that was subject to their call, or that would inspire them when they sought his direction. The Hebrew word is used to denote a necromancer, a conjurer—particularly one who was supposed to have power to call up the dead, to learn of them respecting future events. The word is most commonly applied to *women*, as it was almost entirely confined to women to profess this power. The idea was that they could call up the spirits of the dead who were supposed to have seen objects invisible to the living, and who could therefore inform them with regard to things which mortals on earth could not see." Barnes on Isa. viii. 19.

The case of Saul consulting the witch of Endor, illustrates this matter very exactly. Saul said, "Seek me a woman that hath a familiar spirit, that I may inquire of her." He went to her and said, "Divine unto me by the familiar spirit, and bring up him whom I shall name unto you."

In all these classes, *commerce with spirits* stands out before us as the ever present and distinguishing fact, forming a bond of unity, connecting all the parties named, and identifying them with our modern spiritualists.

The necromancers of Canaan—the sorcerers of

Babylon—the witches and wizards which figure in Pagan and Jewish history, were precisely what the spiritualists are to-day, *consulters of spirits, pretending to summon back departed spirits from their abodes,* to reveal things which mortals cannot see, or perform things which mortals cannot do.

It is undeniable, then, that the divine testimony against necromancers, sorcerers, witches, and all kindred craft, applies in all its power to the mediums, and spirit-jobbers of this present time. To this we shall recur hereafter.

CHAPTER III.

SPIRITUALISM THE GERM OF IDOLATRY AND DEMON-WORSHIP.

We have considered spirit-commerce thus far in its simplest form, its essence. The working of that essence, its development into the different forms of Pagan and Jewish demonology or demon worship, next claims our attention.

"The only difference," says Campbell, "between demonolatry and idolatry appears to be that the first regards the object of worship, the second the mode." Diss. vi. p. 264.

This view is fully sustained by Scripture.

The points material to our argument here, are

1st, That Pagans worshipped, not the outward form, but spirits, supposed to assume those forms: and

2d, That the spirits were supposed to be present, and in correspondence, by mediums, with the worshippers.

The proof of these points is decisive. When Paul said, "we know that an idol is nothing in the world," (1 Cor. 8: 4,) but "the things which the Gentiles sacrifice they sacrifice to devils," (demons, 1 Cor.

10: 20,) he plainly affirms that the idol was but the *outward form*, and not the object of idolatrous worship. The sacrifices were offered, not to idols as such, but to demons.

Moses affirms the same thing of the Jews, and so also the Psalmist, viz: they scarificed unto "devils," or demons. So also in the visions of the revelator, sorcery and demon or devil worship appear in company, as appertaining to those who "repented not," even under the divine judgments. Rev. 9: 20; compare Deut. 32: 17—20, Psalms 106: 37.

We have now to prove that the demons, to whom the Jews and Gentiles sacrificed, were "spirits," according to the ideas and intentions of the worshippers.

In doing this it may be well to notice again the fact, that the "devils" mentioned were not διαβολος, *the devil*, or Satan, but δαιμονια, *demons*, a word which is never applied by the sacred writers to Satan. So the Hebrew word *shedim*, *devils*, is never translated διαβολος, *diabolos*, by the Seventy, but δαιμονια, *demons*. Campbell, Diss. vi. § 15.

I would also remind the reader of the declaration of President Appleton before given, to the point that the word δαιμων, *demon*, corresponds to our word spirit, and that, among the Greeks, as also among the early Christian Fathers, it *sometimes* meant spirits of a rank superior to mankind, but more commonly the

souls of dead men. There is, perhaps, no fact within the range of Biblical science in which critics are more agreed, than in this, viz: that the word *δαιμων* denotes a spiritual being, or that *demons* among the Greeks, Jews and Christians, according to common belief and use, were *spirits*. If it were necessary to multiply names in support of this position, we would refer to Josephus, Philo, Wahl, Calmet, Rosenmuller, Robinson, Moshiem, Milman, Neander, Clark, Benson, McKnight, Barnes, Olshausen, Jacobus, and indeed any standard authority. There is an entire unanimity among critics, so far as we have examined, in the fact named, viz: that *δαιμον*, *demon*, means a spirit. Whether the spirit is human or superhuman, is not so well agreed, neither is it at all material to our argument.

Dr. McKnight indicates the general current of testimony upon this point, in his note on 1 Cor. 10: 20. "The word *daimonia*, demons," says he, "is used in the Seventy to denote the ghosts of deceased men;" and Josephus says, demons are the spirits of wicked men. It is, therefore, probable, that the writers of the New Testament used the word demon in the same sense, especially as it is well known that the greatest part of the heathen gods were dead men. The heathens worshipped two kinds of demons; the one kind were the souls of kings and persons deified after death; the other kind of demons were those evil spirits who,

under the name of Jupiter, Apollo, Trophonius, &c., moving the heathen priests and priesteses to deliver oracles, greatly promoted idolatry."

Dr. Campbell says, "A great part of the heathen worship was confessedly paid to the ghosts of departed heroes, of conquerors and potentates whom popular superstition . . . had blindly deified. To all such beings, they themselves as well as the Jews assigned the name δαιμονια, demons." Diss. vi. part 1, § 16.

Mr. Barnes says, "The heathens used the word *demon* either in a good or bad sense. They applied it commonly to spirits that were supposed to be inferior to the supreme God: genii, attending spirits. A large portion of those genii were supposed to be evil and wicked, and hence the necessity of attempting to appease their wrath by sacrifices and bloody offerings. It was therefore true, as the apostle says, that the sacrifices of the heathen were made, usually at least, to devils or evil spirits. Many of these spirits were supposed to be the souls of departed men. The word among the Jews was employed only to designate evil beings. In the New Testament it is uniformly used also to denote *evil spirits.*" Notes on 1 Cor. 10: 20.

The testimony before us abundantly shows that the devils to whom the Jews and Gentiles sacrificed, were "spirits," according to the ideas and intentions of worshippers.

The next point is whether the spirits were supposed to be present, and in correspondence with the worshippers.

McKnight, as before quoted, says, the spirits were supposed to move the heathen priests and priesteses to deliver their oracles.

Benson says, "The spirits of dead men were supposed to speak in the images or idols worshipped by the heathen." Notes on Isa. 8 : 19.

"Elsner has proved at large," says Doddridge, "from incontestible authorities, that the demons" (spirits) "were considered as present and as taking part with the worshippers in the common feast, by which friendship, brotherhood, familiarity were contracted between them, because all ate at one table and sat at one board."

"According to Plutarch's doctrine," says Neander, "these demons, half related to the gods and half to men, serve as the means of intercourse between both. But he supposed that among these demons there was a graduated subordination, according as the divine or sensuous element predominated in them. Where the latter was the case, it gave rise to malicious demons, with violent desires and passions; and to conciliate these and avert their destructive influence was the design of many of the noisy and rude forms of cultus. Such were the ones which had given occasion

to human sacrifices. These take delight in bloody offerings. They prompt to all evil impulses, they seek to draw men from the worship of the gods, by pretending to be such themselves, and spread unworthy opinions concerning the gods, and concerning the Supreme God himself." Church Hist. vol. i. p. 28.

In all these cases we find spirit-commerce. The only difference between this demon worship and spiritualism is, the Pagans gave the spirits an outward form and approached them through the mediums, by sacrifices; the spiritualists have not as yet given their gods a local habitation, nor instituted sacrifice. These, however, can easily be added when the spirits become fairly settled. We do not mean that spiritualists offer no sacrifice at the shrine of their demons. They do. They sacrifice their allegiance to God, the ever-living and Almighty Spirit; they sacrifice His protection and friendship. They offer up their reason and conscience, their souls and bodies, a living sacrifice, not to God, which is their reasonable service, but to devils. And the demons accept and possess them.

SECTION II.

SPIRIT-COMMERCE RESULTING IN DEMONIACAL POSSESSIONS.

The medium and consulter offer their sacrifice; the demon accepts it, and this is the history and mystery of demonianism.

It was so understood by the Pagans. Take for illustration the story from Herodotus, quoted by Clarke. The Scythians reproached the Greeks on account of their notion that their gods or demons should drive men mad. But at last one of the Scythian kings, being curious to know something more about the matter, desired to be initiated into their mysteries. While being admitted, one of the mediums or priests of the demons, went out and addressed the Scythians thus: "Ye Scythians ridicule us because we celebrate the Bacchanals, and the god possesses us. But now the same demon, *δαιμων*, has taken possession of your king; for he celebrates the Bacchanals, and is filled with the fury of the god."

Here is demoniacal possession among the Greeks, resulting from demon worship, or a submission to the incantations and forms of spirit worship, as prescribed in those days. McKnight shows that these possessions were common among Jews and

heathen. For further proof, take the following extract. Kitto says: "It was the general belief of the Jewish nation, except the Sadducees, and of most other nations, that the spirits of dead men, especially the wicked, were permitted to enter the bodies of men." Josephus says, "Demons are no other than the spirits of the wicked that enter into men, and kill them, unless they obtain help against them." And Justin Martyr indicates the faith of the church, in the age immediately following the Apostles, in the following words: "Those persons who are seized and thrown down by the souls of the deceased, are such as all men agree in calling demoniacs." (See Beecher's Review of Spiritual Manifestations, p. 50.)

In view of these facts, it is certainly remarkable that when Luke describes the demoniac, (Lk. 9: 39–42,) he adopts the very phrase, — *πνευμα λαμβανει αυτον*, "*a spirit taketh him*," — employed by heathen writers to denote demoniac possession among them. This is the very phrase, as Clarke shows, employed in the passage just given from Herodotus. It is also to be observed that he employs the term *demon*, translated devil, v. 42, and says that the demon was a "*spirit*," and then again an "*unclean spirit.*"

The father of the child possessed, himself a Jew, and doubtless entertaining the common opinion respecting demons, says to Jesus, "A spirit taketh

him, and he crieth out, and it teareth him, that he foameth again, and bruising him, hardly departeth from him;" 5: 39. And when Luke records the cure, he says: while the child was "coming (to Jesus) the demon (which answers to "the spirit," v. 39) threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him to his father." Here we cannot repress the conviction, that if some doubter respecting the reality of spirit agency in the demoniacs of the New Testament, had had the handling of this case, instead of Jesus, he would have endeavored to show the father that his idea, that a *spirit had taken* his child, and afflicted him in such a manner, was utterly preposterous, founded on some Jewish fable, and not becoming a refined and intelligent gentleman. And furthermore, if such an one had been employed to make the record of the case, for the observation of coming ages, he would not have said, "the *demon* threw him down," but it would have been some epileptic fit or *comatose spasm;* and instead of saying, as Luke did, that Jesus rebuked "*the spirit,* and healed the child," it would have been simply, that the disease was removed, and the child restored; and the *spirit* would have been left out entirely, both in the cause and cure, or, by the almightiness of modern logic, transformed into the spirit of spasms, or infirmity of some kind. But we fancy no

such balkings of a diseased faith. The directness of affirmation, the varied forms of expression, the terms chosen evidently by design, the explanatory parallelisms, found in the inspired record, allow no such latitude of exposition. And when we consider the known signification of the terms employed, and the total absence of any hint indicating that the received opinion was false, or of any departure from the customary use of language, we are bound to the record as it is given, and say, "a *spirit* taketh him," and "the demon threw and tare him."

CHAPTER IV.

SPIRITUALISM COMPARED WITH ANCIENT DEMONISMS, WITH REFERENCE TO MEDIUMS AND DOCTRINES.

Thus far we have examined Spiritualism with sole reference to its germ—principle or main fact—spirit-commerce. We have detected it in various guises, and under various forms, but in all one and the self-same spirit.

It would be natural to suppose, if the inward spirit were the same, there would be a corresponding similarity in the outward manifestations; though these, of course, would vary according to circumstances. It is written of one of the corrupt and apostate kings of Israel, that "he ordained him priests for the devils." 2 Chron. 11–15. This implies that the priests thus ordained were mediums—half and half—for him, and for the devils—by which he consulted *them*, and *they* accomplished their designs upon and through him. Very likely in time he became a medium himself. However that may be, they have always had their mediums, and by a sort of copartnership have carried on their trade. Let us take a look at them.

We begin with Cicero's description of the mediums of his day.

"I own," says he, "that I have no confidence in fortune tellers, mercenary soothsayers, nor circles. Such are divine neither by science nor by art; priests of superstition, impudent prophets, imbecile, insane, or hunger-bitten. Ignorant of the road they show it to others; promising riches they beg a penny. From the promised store they appropriate their penny; the rest is yours."

The force of this passage is chiefly in the fact that the word translated "circles," *psychomantia*, points out so exactly our modern circles. It means, "Places where one inquires any thing of the spirits of the dead." (See Ainsworth's and Leverett's Lexicons.) The Greeks called a person who consults departed souls on future events, *ψυχόμαντις*, *psuchomantis;* and the place where departed souls are called up and consulted as to future events, *ψυχομαντειον*, *psuchomanteion*. (See Donnegan.) This is nothing more nor less than our modern circles; and the use of these terms shows the prevalence of the mysteries of modern spiritualism among the Greeks and Romans.

Stackhouse describes one of the most famous mediums of antiquity as follows: "All commentators agree," says he, "that Python is a spirit which divined or foretold things to come. And they generally conclude

that the most famous Pythoness in the world was at the temple of Delphi. In the midst of this temple, was a deep hole, or pit, from whence proceeded a vapor that was apt to disturb the understanding. The woman, when she was to foretell any thing, was placed directly over this hole, on a brazen tripod, till, being filled with the spirit, and retaining in her memory the phantasms raised by the agitation of the demon, she pronounced her oracles, and foretold future events to those who came to consult her." (Hist. Bible, vol. II., p. 1542.)

Virgil thus describes the appearance of a medium. Eneid, 6 : 46.

> "The Virgin cries, The god! behold the god!
> And straight her visage and her color change;—
> Her hair dishevelled, and her heaving breast
> And laboring heart are swollen with sacred rage;
> Larger she seems; her voice, no mortal sound,
> As the inspiring god, near and more near,
> Seizes her soul."

More than fifteen hundred years ago, Jamblicus, a Platonic philosopher, wrote a "Treatise on the Mysteries of the Egyptians and Chaldeans of Assyria," * in which, according to Mr. Beecher, the quintessence of Egyptian and Chaldean divination and necromancy, appears to be distilled and preserved. The following passages, which we find in Beecher's Review of Spirit-

* Mosheim Ecc. Hist. vol. I. p. 229.

ualism, will give an idea of both the old and the new spiritualists:

" After describing the epiphanies of the seven orders of superior beings, Jamblicus thus speaks of the effect on the mediums.

" Some are agitated throughout the whole body; others, in some of their members; others, again, are entirely quiet. Sometimes there are pleasing harmonies, dances, and according voices, and sometimes the reverse. Again, the body either appears taller or larger, or is borne aloft through the air, or is affected by the opposite of these.

" The true cause (of this inspiration) is no other than illumination, emanating from the very gods themselves, and spirits coming forth from them, and an obsession by which they hold us fully and absolutely, absorbing all our faculties, and exterminating all human motions and operations, even to consciousness itself; bringing discourses which they who utter them do not understand, but pronounce with furious lip, so that our whole being becomes subservient to the sole power of the occupying god.

" The inferior divinities assume the guise of the superior, and falsely declare themselves to be those whose form they bear, and vaunt glorious speeches, and arrogate unreal powers."

" The *genuine* deities communicate with good men alone, and such as are properly purged by sacred rites. But if any, themselves impure, insolently invade sacred things, contrary to the ritual, they cannot attain unto the gods. Debarred by their own iniquity from pure spirits, they attract evil spirits by affinity, by whom they are impelled to iniquity. Impious and irreligious, introducing irregularities, and transgressing the ritual, they make one divinity appear for another — *wicked* demons, for gods."

So it seems that the mediums and demonists of the fourth and preceding centuries, were much afflicted by

the intrusion of "wicked demons," telling lies to them, and sorely scandalizing their morals, by "impelling them to iniquity."

"'Tis true; a pity;
And pity 'tis — 'tis true."

Take another picture, drawn by a recent German scholar and commentator, Olshausen. I will give the description, and then, lest any should scandalize their neighbors, I will name the character.

Of the cases to which he refers, he says, "their condition always appears to suppose a certain degree of moral delinquency, manifesting itself particularly in sensuality. Next, there appears a weakening of the bodily organization, particularly the nervous system, producing derangement in the whole internal life. Again, we often find a subjection of the nervous system, and with this, all the voluntary bodily functions, especially language, to the will of the demon, — the demon speaking through them; but always so there re-appears, at moments, the consciousness of their own individuality. This state is quite parallel with the trance, *extasis*, or being in the spirit, and speaking with tongues; that is, the effect produced in the *trance*, by the spirit of God, is, in the *other* case, produced by the unholy element of darkness. The suffering person appears with his own human consciousness suppressed, and a controlling foreign influence on his nervous life. But as there are alternating seasons in which the hostile power is ascendant, and in which it retreats, so, after a paroxysm, the human self shows itself in lucid intervals. We discover, also, in them an enhanced faculty of foreseeing, a kind of somnambulic clairvoyance, similar to that to be met with in the history of animal magnetism. It is thus that their contradictory language is to be ex-

plained. At one time, they manifest a deep insight into truth; at another, rude popular notions are mixed up in their words, so that their conversation has the fearfully vivid character of the warring and confused talk of madmen, who not unfrequently give utterance to striking thoughts, but so connect them with other elements, that the splendor of the thought is only a more melancholy testimony of the greatness of the derangement in the seat of life, whence it issued." (Com. Mat. 8 : 28.)

There is the character. Now name it. "Bating the moral delinquency, if you please, it is a modern trance medium in full dress," says one. That may be; but it was not so designed. It is our author's description of the demoniacs of the New Testament, condensed somewhat, so as to bring it within our reach, but almost entirely in his own words. Without any design of meddling with the mediums now afloat, he has given an exact likeness of them — a perfect daguerreotype. Read it again, and mark the similarity.

We have thus very briefly glanced at the mediums of Egyptian, Chaldean, Greek, and Roman necromancy; also at the demoniacs of the Apostles' age. And what do we find, even in these few lines? I answer: we find the modern spiritualist, generally a woman, in her circle, calling up the ghosts of the dead, and asking them questions; promising her listeners great things; securing her penny, and leaving the rest to them. Ignorant of the road she shows it

to others; holding up shadows for others but very careful to secure substance for herself; divining by spirits which, coming forth from the gods, enter and control her. She is sometimes agitated, then quiet. Her color changes, and her body is sometimes borne in mid-air by invisible powers. She becomes the medium of the spirit which controls her consciousness, her nervous and muscular powers, and employs them in producing pleasing harmonies, delightful music, voices, and dances, and in pronouncing, with furious lip or otherwise, discourses which she may or may not understand. We find the doctrines of "spheres," and orders of spirits, the inferior and superior divinities, the truthful and lying spirits. The genuine communicate with good men, of course; but the wicked spirits insolently invade things sacred, and introduce irregularities — make one spirit appear for another — wicked spirits for good ones — vaunt glorious speeches, and arrogate to themselves unreal powers. Debarred by their own iniquity from pure spirits, they attract evil ones by affinity, and impel them to iniquity.

In view of the facts before us, I submit the proposition, that modern spiritualism is ancient demonism revived. Verily, one of the old prophets has risen again.

CHAPTER V.

SPIRITUALISM EXAMINED BY THE DIVINE LAW AND TESTIMONY.

ISAIAH gives us the divinely appointed method of testing the character of all demonists: "When they say unto you, seek unto them that have familiar spirits . . . . To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 19, 20.

This direction for the management of the "spirits," comes to us with the seal of infinite wisdom and authority. It shows the best policy, and, being adopted, will be attended with the best success. It is, moreover, authoritative; as much so as any other word of the Infinite Law-giver. We open, then, the Bible, for the law and evidence respecting the practice of spirit-commerce. And, first the testimony, and then the law. Let us glance at a few facts, preparatory to the direct testimony.

1. Observe among whom the practice of consulting the spirits of the dead prevailed. Do you ever find Moses, or Abraham, or the true Prophets, or the Apostles, or the accepted people of God, seeking

after the spirits? Never. But *Pagans,* who never had revelation,—the Canaanites, Egyptians, Chaldeans, Romans, Greeks, Mohammedans,—all were devoted to such arts. *Apostates,* also, from God and his word, are found seeking after the spirits. Take the case of Saul, for illustration. In the earlier and purer period of his reign, in obedience to the divine law, he banished such as had familiar spirits, from his realm. When he became corrupt, he sought them. "And Saul said, seek me a woman that hath a familiar spirit, that I may inquire of her. And Saul disguised himself, and put on other raiment, and came to the woman by night." 1 Sam., 28: 8. He "*disguised himself,*" so that the witch might not know him; thinking, perhaps, that even the witch herself would think him a fool, to come to *her* for information, when the divine oracle was open before him. He "*went in the night,*" being ashamed to go by daylight, as many now are. And perhaps the spirits were then, as now, a little capricious, and "preferred darkness rather than light." "Divine unto me," said Saul, "by the familiar spirit, and bring me up him whom I shall name unto thee." Her incantations begin; and soon she cries out, "*thou art Saul!*" Thus she triumphs, and the miserable king is already her captive, because she has penetrated his veil of secrecy, and he stands detected before her. Now she

has his confidence, and proceeds as usual: "Whom shall I bring up?" "Samuel." Immediately she says, "I see the gods ascending out of the earth:" the spirits are coming. "Describe him," says Saul. "He is an old man, and is covered with a mantle." Then the spirit says to Saul, "Why hast thou disquieted me?" Mark and remember the answer: "I am sore distressed, ... and God is departed from me, and answereth me no more; therefore I have called for thee."

Unhappy wretch! "God has abandoned me, and therefore I come to thee." True, every word true, not only then, but now,—not only of the apostate, fallen king, but of those who now bow at the altars of modern spiritualism.

Take another case, from Jewish history. Manasseh was king in Jerusalem — the temporal head of a people chosen of God, and consecrated to his worship. But he "did evil in the sight of the Lord, like unto the abominations of the heathen whom the Lord had cast out before the children of Israel." Among other things, it is said, "he used enchantments and witchcraft, and dealt with a familiar spirit, and wizards; he wrought much evil, to provoke the Lord to anger." 2 Chron. 33: 6. Thus this mystery of iniquity stands out prominently in the history of wicked men, who have departed from the faith of the gospel.

2. *It always appears as an enemy, and in alliance with the enemies of God.*

When God sent Jeremiah with a message to the pagan nations bordering upon the holy land, the priests and prophets of idolatry united with the diviners, sorcerers, and enchanters, in denying the message, and prophesying the opposite—Jer. 27: 9—so much so, that God sent a special message to arrest, if possible, their influence, saying, "Hearken not to your prophets, nor to your diviners, nor to your enchanters, nor to your sorcerers, which speak unto you saying: ye shall not serve the king of Babylon; for they prophesy a lie unto you." Here we find them denying God's word, opposing his authority, and deceiving the people with lies.

In the New Testament, it appears in the person of Simon Magus, but never in Simon Peter. Simon Magus "was a sorcerer, and bewitched the people, making them think that he was the great power of God." He utterly astonished and confounded them by the wonders which he performed, professedly by the aid of spirits. Milman says, he supposed the Christian teachers were "more adroit wonder-workers than himself, or possessed of some peculiar secrets of the laws of nature, or, possibly, that they had intercourse with more powerful spirits than his own. Jesus was to him either some extraordinary proficient

in magic, who had imparted his gift to his followers, or some superior genius, who lent himself at their bidding. The gift of the Holy Ghost seemed to communicate this magic influence, and to place the initiated in possession of some mighty secrets, or to endow him with the control of some potent spirit." History of Christianity, p. 204.

Here is modern spiritualism, with its "mighty secrets" — its spirit-commerce — its exposition of the Christian miracles, viz., that they were wrought by "the spirits;" and, finally, its claim to equality with the sacred teachers, even Jesus himself, after sufficient practice and growth. By a more perfect development of their scheme, they would doubtless come into the secret of controlling the more "potent spirits," and show forth the same mighty deeds.* Thus said Simon Magus, the baptized hypocrite, who led the whole camp of Gnostic antichrists, and opposed that glorious gospel to which he at first made obeisance, while standing in the presence of the Apostle.

What did Peter say to him? "Thou hast neither

* Simon afterwards claimed to be more than a match for the apostles. According to Hegesipus, as quoted in Cave's "Lives of the Apostles," he even had the impudence to challenge the apostle Peter to a trial of power in raising the dead, which Simon pretended to do. See Stackhouse's History of the Bible, vol. II., p. 1582.

part nor lot in this matter. Repent of this thy wickedness; for I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Acts 8: 21.

After this, the apostle encountered him again at Rome, where he had exhibited his spirit-performances, and strangely bewitched the people, and hardened them against Christianity. Provoked at this general infatuation, the apostle thought himself concerned to oppose this sorcerer. He did so, and so effectually, as the story is, that Simon soon after expired. But the sorcerer had a friend, who avenged his death. Nero, the Emperor, who was a professed patron of magicians, and of all such as maintained a secret commerce with the infernal powers, caused Peter, and also Paul, to be arrested and cast into prison; and, by a public edict, raised the first general persecution against the church, wherein Christians of all orders and degrees were treated with the utmost contempt and cruelty. Two causes operated, according to Stackhouse, to the production of this edict, viz., Nero's affection for the magicians, and his hatred to Christianity. History of Bible, vol. ii. pp. 15, 83.

At Paphos, Paul met one of these sorcerers. Luke says he was a sorcerer, and a false prophet, who withstood the apostles, and sought to turn away the deputy from the faith. Here the spirits appear in their usual work, seeking to turn men from the faith,

and, in their usual way — by open resistance. But their modes are adapted to circumstances. Thus, at Paphos, they opposed directly, and withstood the apostles. At Philippi, the damsel who was possessed with a spirit of divination, openly and gratuitously confessed, saying, "These men are the servants of the Most High God, which show unto us the way of salvation." Thus, in one place, they denied the faith; in another, they confessed it. *Our* spiritualists do both, in the *same* place. One class, in Boston as elsewhere, oppose, deride and blaspheme every thing called Christian, with all the violence possible; while another class sing psalms, and make prayers, and are as sanctimonious as a baptized devil knows how to be. But what did Paul say to them, in his day? To the one he said, "O, full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts 13: 6.

To the other he said, with the emphasis of indignant grief, "*I command thee in the name of Jesus Christ come out of her.*" What! cast out the *pious* demon who confesses the truth? Yes; for such confessors are more abominable than the impious blasphemer.

Apostles of spiritualism! whould you convince the world that you control the spirits? Exorcise your demons, and go and sin no more.

3. *Spirit-commerce has appeared usually in times of great social corruption, and among the worst crimes of the most wicked men.*

In the prophecy of Jeremiah, we find it associated with the false prophets of Paganism, and doing their work, in opposing God. In Egypt, we see them withstanding Moses, and conspiring to defeat God's purposes, and continue his people's bondage.

While the Babylonian empire was decaying in its crimes, yea, while the handwriting was on the wall, and the Medo-Persian legions were stealthily pressing their way toward the brazen gates, her impious king and lords were leaning upon the sorcerers and magicians for support as they went forth to meet the avenging stroke of Divine justice.

In ancient Nineveh, also, we find a similar association of crimes. Nahum says, she was a "well-favored harlot, the mistress of witchcrafts, that selleth the nations through her whoredoms and families through her witchcraft." Nahum 3: 3.

If we look into the history of Manasseh, the Jewish king, who "dealt with familiar spirits," we find this practice forming an important part of a life composed of "the abominations of the heathen." 2 Chron. 33: 2, 9.

Turning to the history of the ten tribes, just before their final captivity, we find this record, "The chil-

dren of Israel sinned against the Lord their God, and walked in the statutes of the heathen, did secretly those things that were not right, served idols, rejected the covenant and commandments of God, would not hear his prophets who testified against them; caused their sons and daughters to pass through the fire, used divinations and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight." 2 Kings 17: 7–17.

Opening the New Testament we find a picture drawn by Paul, in which "witchcraft" stands out prominently among "the works of the *flesh*," in opposition to "the works of the spirit." On one side are lasciviousness and idolatry; on the other, wrath, strife, seditions, heresies, murders, drunkenness, revelings, and such like." Gal. 5 : 19, 20.

So also in the apocalyptic vision, the sorcerers always appear in company with "the unbelieving and abominable,"—never otherwise. Rev. 21: 8; compare 9 : 21; 18 : 23; 22 : 15.

Section II.

We turn now to the more direct testimony of God respecting spiritualism.

1. *Spirit-commerce is pointed out by the inspired writers as a prominent cause of national ruin.*

In the eighteenth chapter of Deut., Moses names the abominations of the Canaanites, whom God was about to destroy, and in that list, more prominent than any other, he places the practice of consulting the dead and divining by them. He names them some half a dozen times, and by nearly as many different terms, as if by the multiplication of terms to prevent the possibility of their escaping notice, or our mistaking the thing intended. He then adds, "*Because of these abominations the Lord thy God doth drive them out before thee,*" verse 12. So in describing God's judgments upon Babylon, Isaiah gives utterance to the message of the Lord thus: "These two things shall come on thee in a moment in one day; the loss of children and widowhood; they shall come upon thee in their perfection." Why? "For the multitude of thy sorceries and the great abundance of thine enchantments. For thou hast trusted in thy wickedness; thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou has said in thine heart, I am and none else besides me. Therefore evil shall

come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off; and desolation shall come unto thee suddenly, which thou shalt not know. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth: if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee. Behold they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame." Isa. 47: 9–15.

Thus impressively does God exhibit his hatred of this practice. He delivers entire nations over to destruction because of it. "And thinkest thou this, O man, that doest the same, that thou shalt escape the judgment of God?" "I tell you nay; but except ye repent, ye shall likewise perish."

2. *Spirit-commerce was one of the crimes for which God smote his own people, the Jewish Church.*

God told Israel, repeatedly, not to pattern after surrounding nations, and especially their custom of consulting the dead. (Lev. 20: 6; Deut. 18: 10, 11.) Notwithstanding this, "in their troubles and embarrassments," says Barnes, "instead of look-

ing to Jehovah, they imitated the example of surrounding nations, and applied for relief to those who professed to be able to hold converse with spirits." Notes on Isa. viii: 19.

The passage before cited, from 2 Kings, shows that God was moved with anger, and "removed his people out of their place," that is, sent them into captivity, because, with other vices, "they used divination and enchantments." An illustrative passage occurs in Isa. 2: 6: "Therefore thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers."

"The East, i. e. Arabia, Persia, Chaldea, &c.," says Barnes, "was the country where astrology, soothsaying and divination particularly abounded. (See Dan. 2: 2; Deut. 18: 9–11.) It is probable that the word (translated soothsayers) includes augury, necromancy, and witchcraft in general." Notes on Isa. ii: 6.

The following additional comments upon this passage, are worthy of special notice:

Here was the doom of Israel. The prophet foresaw that God was about to reject his people, and assigns the reason: "They admitted the fashions and customs of other nations, and thought the more

they conformed to them the more refined they were. God gave them his oracle, of which they might ask counsel; but they slighted this, and introduced arts of divinations, and hearkened to superstitions which pretended to discover things secret, or foretell things to come." (Eclectic Com. on Isa. 2: 6.) The prophet writes two terrible sentences against them, for this and their other sins, viz:

"Therefore thou has *forsaken* thy people." "Therefore forgive them not." (Vs. 6, 9.) These crimes border too closely upon present and eternal ruin to be tampered with.

3. *God expressly declares that "all who do such things are an abomination to him."*

Spiritualists, when pressed with the divine testimony from the Old Testament against them, either reject the Bible *in toto*, or take a momentary refuge in the sophistry that we live under a new dispensation, and therefore the Old Testament law is not in force, or, if it is in force, all mediums should be put to death now as they were then. They flaunt this conclusion in our face with an air of triumph, supposing, of course, we shall be jostled off from the scriptural position respecting them, or, at least, abandon a portion of the divine testimony against them, by reason of the grave conclusions which they jump at. Now, be it known unto you, spirit-jobbers, that

God's word can never be abandoned, or mutilated, not even to save your necks (if you have any necks) from the halter. You seem to think, in the light of that word, that you ought to be hung or stoned. You certainly cannot prove that you ought not to be, and neither can you make it appear that if you had your *deserts* you would not be. If you dare follow the footsteps of your illustrious predecessors, some of you doubtless *will* be, not by the enactment of new laws, but in vindication of those now established. But this is a matter of taste, wholly with you. If you conform to the customs of the denizens of this mundane sphere, society will doubtless tolerate you; if you do not, society will catch and hang you, if possible, just like any other offenders who deserve it. So, if you have a taste for hanging, you can be accommodated. But, before you start, just consider if it is at all creditable for spirits to reason as you do. "God's testimony against you in the Old Testament is null, say you, or you ought to be stoned. But we ought not to be stoned; therefore God's testimony is null." Your argument stands on the assumption that you do not deserve to be stoned, which, as just seen, you cannot prove, and which is far from self-evident. But, waiving this, does it agree, with the logic of the superior spheres, that because a particular statute, prescribing the local and temporary administration of

a law, is not universally applicable, therefore the prohibition itself is abolished? Does it follow that the *history* of spiritualism is expunged, because we are not now required to punish them as the Jews were? Does it follow that they shall go *unpunished*, because Christians are not appointed their executioners? Did not God punish the Egyptians, Cannanites, and Babylonians, for these crimes, without the interposition of a Jewish Sanhedrim, or any human court of justice? And does not God expressly say, "*All that do these things are an abomination unto the Lord?*" (Deut. 18: 12.) And is not "God's wrath revealed from heaven against all ungodliness and unrighteousness of men?" (Rom. i: 18.) And will he not "render indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, but also of the Gentile?" (Rom. 2: 6–10.) The Jewish court is gone; but Jehovah's court is not, and God still says, "*I will be a swift witness against the sorcerers.*" (Mal. 3: 5.) "*I am the Lord that frustrateth the tokens of the liars, and maketh diviners mad.*" (Isa. 44: 25.) Do you appeal from the Old to the New Testament? We accept the appeal, and follow you to the final test.

4. *Those who do such things, according to the New Testament law and testimony, are to be excluded from heaven, and shut up in hell.*

Does the Old Testament say "they are an *abomination* to God?" The New Testament says, "*they shall not inherit the kingdom of God.*" (Gal. 5: 21.) This is the law as announced by Paul. "They which do such things shall not inherit the kingdom of God." Now, turn to the final administration of this law, and you discover sorcerers in the same company with other liars, and all shut out of the New Jerusalem. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. 22: 14, 15.) But what will God do with them? The answer is direct, unequivocal, terrible. "He that overcometh shall inherit all things, and I will be his God, and he shall be my son. *But sorcerers and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.*" Rev. 21: 7, 8.

Here they are, in the furnace of God's wrath, and in the same company as on earth, with the fearful, and unbelieving, and abominable, of every kind. This is the end of spiritualists. Every way the flaming sword turns to cut them off from the living. In the word, or administration of God, we find nothing for them but indignation and wrath, tribulation and anguish,

here, and all the horrors of the second death hereafter. "Because there is wrath, beware."

5. *God's testimony toucheth this iniquity yet once more. All who* SEEK AFTER THEM, *to inquire of them, are involved in the same guilt, and obnoxious to the same penalty.*

The divine law respecting this matter, includes those who *have* or *pretend to have* familiar spirits, and *also* those who *seek after or inquire of them.*

"A man or a woman that *hath* a familiar spirit, or that is a wizard, shall surely be put to death." (Lev. 20: 27.) In the same chapter it is also written: "The soul that *turneth after such as have familiar spirits, and after wizards, to go after them:* I will even set my face against that soul, and will cut him off from among his people." (V. 6.) Again, in the preceding chapter, it is said again, "*Regard* not them that have familiar spirits, *neither seek after* wizards, to be defiled by them. I am the Lord your God." (19: 31.) The inspired writer also points us to Saul, as an example: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also *for asking counsel of one that had a familiar spirit, to inquire of it.*" 1 Sam. 10: 13.

The first transgression here referred to, appears to be his taking the spoil of the Amalekites, contrary to

the express command of God. (1 Sam. 15: 3–21.) This Samuel calls rebellion, and in his rebuke to Saul, he says: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." 1 Sam. 15: 23.

Here witchcraft is a sin, employed as a standard of comparison. And the declaration that rebellion is as the sin of witchcraft, implies that witchcraft is a sin at least equally odious in the sight of God as rebellion. Such, indeed, it is. They who practice it reject God's word, and God rejects them.

The other fact recorded respecting Saul's transgression, is worthy of special notice. "So Saul died . . . for asking counsel of one that had a familiar spirit, to inquire of it." We have already seen how he managed when he went to inquire of the witch of Endor. This gives us the sequel only of that affair, and shows that God will be a swift witness not only against sorcerers, but also against those who consult them. Thus, in this case, God fulfilled his word: "I will even set my face against that soul, and I will cut him off from among his people." This expression, —"I will cut him off,"—was understood by the Jews to mean that God himself would bring him to an

unnatural and extraordinary death. One mode of this is indicated by the Lord, in the following words: "I am the Lord that frustrateth the tokens of liars, and maketh diviners mad." The prophet is speaking particularly of the diviners and sorcerers of Babylon, which was filled with them. The words plainly indicate that God would inflict madness or insanity upon them, and thus cut them off from among the people. Reader! look about you, and see how many have gone from the incantations of modern spiritualism, to the mad-house and the grave. Behold our land filling up with the infuriated victims of this madness, and the graves opening almost daily to receive their demonized bodies. Say, if God does not visit for this iniquity, and set himself against such as turn after modern spiritualism, as terribly as he did against the sorcerers of Babylon. Hence the importance of adhering to the divine command, "Regard not them that have familiar spirits, neither seek after wizards." The testimony from the New Testament is in effect the same.

"I would not that ye should have fellowship with devils," says the Apostle Paul. "Ye cannot drink the cup of the Lord and the cup of devils. Ye cannot be partakers of the Lord's table and of the table of devils. Do ye provoke the Lord to jealousy? Are we stronger than he?" (1 Cor. 10: 20, 21.)

We have before proved that the word here translated devils, is equivalent to our word "spirits." Also, that the spirits called up and consulted, and worshipped in the heathen feasts, were sometimes evil angels, but more commonly disembodied human spirits, such as are consulted in our modern circles at their "tables." The meaning of the apostle, then, seems to be this: "I would not that ye should have fellowship with the spirits. Ye cannot be partakers of the Lord's table, and of the tables or circles where souls of the dead are evoked and consulted."

In short, he who accepts modern spiritualism, renounces Christianity, and God will renounce him. In the visions of John, we discover the sorcerers who *made* the lie, and those who *loved* the lie, shut up in the same hell together.

As one of the earliest Church Fathers, Ignatius, says of those who corrupt the faith of Christ: "He who is thus defiled shall depart into unquenchable fire, and so also shall he who *hearkens* to him."

Therefore, "regard not them that have familiar spirits, neither seek after wizards." "Let not thine heart incline to their ways; go not astray in their paths. Their house is the way to hell, going down to the chambers of death." "The dead are there, and their guests are in the depths of hell." Prov. 9: 25–27; 9: 18.

The testimony and law of God are before us; at least, enough to dispel all doubt as to the antichristian character of spiritualism, and the guilt of seeking after it.

Do they appeal from this testimony? Do they appeal, not only from the Law of Moses, but also from the Gospel of God? Do they vaunt themselves in their new revelations? We would remind them of what Paul says: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are of the Lord." (1 Cor. 14: 37.) Let them also remember that it is written by the same apostle: "Though we, or an angel from heaven, preach any other gospel than that ye have received, let him be accursed." Gal. 1: 9.

You profess that your spirits are from heaven. We doubt it very much; but we need not dispute this point with you. You preach another gospel, and are therefore accursed, whether from heaven or hell. You not only add to the things written in God's word, but you assume to take from the same at your pleasure. Do you forget that it is also written, "If any man add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the

book of life, and out of the holy city, and out of the things written in this book." Rev. 22: 18, 19.

The only alternative for the spirits is, to throw up the Bible entirely, and stand unmasked before the world in their true character as genuine antichrists, or to confess themselves sinners of the deepest dye; for the testimony of the Bible is decisive. In either case, something will be gained. It is, however, not very difficult to determine which they will do; for they evidently are too closely related to the devil, whose great work it is to take away the word of God, to admit its testimony, or confess their sins. But, however opposed *they* may be to the trial, the true believer will take his stand on the rock of ages, and say to all their clamors, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We have brought it to this test, and by the word of God, which is the great detecter of evil doers, we have found that the present activity and prevalence of the spirits, is an exact fulfillment of prophecy, — a realization of what both Paul and John foresaw and foretold more than eighteen hundred years ago; and this increases our confidence in and love for them as prophets of the Lord, as well as for that blessed Bible from whence we derive help in every time of need.

We have seen, also, that modern spiritualism is a

revival of ancient demonisms, which, under the names of divination, necromancy, witchcraft, sorcery, &c., have prevailed among the Jews and Pagans from the days of Moses until now. We have marked its development, gradual, but certain, from the apparently harmless practice of consulting spirits, to demon worship; and ending in demoniacal possession, the mad-house, the grave, and perdition.

In the light of the divine testimony, we have seen that those who have practiced it, have been pagans and apostates,—that it has prevailed in the worst times, and is invariably associated with the worst crimes,—that it has always been an enemy of God and his Church,—that it is especially marked by inspiration, as a prominent cause of God's wrath upon nations, and even upon his own Church, when she became infected with it,—that God expressly declares that all who do such things are an abomination to him; and so abominable in his sight, that they shall be shut out of heaven, and given over to the everlasting pains of the second death, and so also shall they who listen to them.

The law is unequivocal, in its prohibition and denunciation. The testimony is plain and decisive; and spiritualism, ancient and modern, stands before us in the hideous form of "antichrist," glaring in the lurid light of perdition,—detected, unveiled, accursed, by the Spirit of the Lord.

CHAPTER VI.

CONCLUDING REMARKS.

From the evidence before us, we infer:

1. The *nature* of spiritualism.

It has not been the main design of this argument to show the reality of spiritual agency in the premises. But I may ask here, if the facts do not uniformly lead, yea, compel us to that conclusion.

Look at the facts, as attested by the best critics, and I might say, by nearly all critics, viz., that the words "demon," and "spirits," employed in the predictions of Paul and John respecting the matter, are the words uniformly employed by the New Testament writers when they designate spiritual beings, whether divine, angelic, or human; — that the word *demon* was commonly used by heathen writers to denote *a spirit*, and generally a human soul disembodied; — that the Jews also used it as synonymous with spirit, sometimes human, at other times superhuman; — that the early Christian Fathers used it in the same sense, and uniformly understood the demon-possessions as *spirit-possessions*; — that the divine teachers never intimate

that the belief in demon-possessions which was universal in those times, was an error; neither do they ever intimate a departure from the customary use of the terms; neither do they ever explain the terms, as though they had a new sense in their discourses or writings, which certainly they must have done, if they used them in a new sense.

Look again at the fact, that they directly declare, that the demons possessing, or cast out, were "*spirits*" — "evil spirits;" and that the subjection of the demons to the power of the apostles, is directly declared, by Christ himself, to be a subjection of "*spirits*," in connection with the humiliation of Satan. Remember, that not only the possessed and their friends affirm the agency of spirits, according to the common belief, but the sacred historians re-affirm it, in the same words, and, in some cases, in the very phrases; and that they uniformly and purposely distinguish demon-possessions from all manner of diseases; and, also, that what one writer calls a *demon*, another, in describing the same case, calls "an unclean spirit." Comp. Matt. 15: 22; and Mark 7: 25.

Consider the important fact, that the Bible never speaks of necromancers and sorcerers, &c., as mere pretenders, or of their claim to spirit-commerce as a pretence only, but uniformly as a reality. The law

of God was not leveled against those who falsely pretended to have familiar spirits, but against those who *had them.* So of the Pythoness, at Philippi. It is not regarded as a juggle, or an imposition; but Paul, turning to the spirit, said: "I command *thee,* in the name of Jesus Christ, come out of her." Is it fairly presumable that the apostle would thus invoke the name of Jesus, in grappling with a mere human imposture? I read that in Jesus' name the disciples were commissioned to cast out *demons;* but it is not written that they were to invoke the sacred name of Jesus Christ in quieting a simple sham. I conclude, therefore, that the *πνευμα Πμθωνος,* which was exorcised by the apostle, was a *demon,* or, just what Luke says it was, "a spirit," — "a spirit of divination," or a prophesying spirit. But how is it that the sacred writer employs the expression, *πνεμμα πυθωνοσ,* to designate a spirit of divination or prophecy? I answer: Python was a spirit which foretold things to come, according to the common belief of the heathen. Consequently, any spirit manifesting itself through a medium, by divining or foretelling, was called a spirit of Python, or a spirit commissioned by Python. Subsequently it came to be synonymous with a divining or prophesying spirit, — a demon which exercised his powers particularly in foretelling things to come. As such, and in this sense, (it being the customary symbol of

the times for the expression of the idea of the historian,) Luke employs it; and in using it, he simply asserts that the damsel was possessed of a spirit which foretold.

Do you yet doubt? Let me ask: Do you believe in the existence of evil spirits? Do you believe that they have access to man, and an agency in human affairs? If so, why is it thought incredible, that those spirits, being consulted, invited, and submitted to, should impress human minds, and, finally, accepting the control of soul and body, which the medium always tenders them, use that power and those organs in the service of their great master, the devil? But this is demon-possession, whether eighteen hundred years ago, or now. And if this might and did occur in the days of the apostles, why not now? If the "spirits" do really appear in gospel history, why may they not in gospel prophecy? And if in that prophecy, why should any be smitten with incredulity, at the realization of the same? If, in the days of Christ, there was a fearful letting loose of demon agency, running parallel with the glorious manifestation of divinity in Jesus Christ, why should it be thought so strange that a similar "going forth of unclean spirits" should transpire in these days of mighty change, when Satan's empire is shaking to its fall, and the omnipotence and love of Christianity are

moving to take the world and lay it at the conqueror's feet. We need not, cannot fear, though devils were as numerous as the ocean sands. We say, Amen; even so, Lord Jesus: and in that Almighty name, we hasten to the charge, impatient for the triumph to which the Lion of the tribe of Judah is advancing, through the din and strife of the battle of the great day of God Almighty.

2. From the predictions referred to, we may learn the probable extent and significance of the present extraordinary movements of the spirits.

John says, they go forth "unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

The visible sources whence they proceed are, the dragon, the beast, and the false prophet; or, as is generally supposed, Paganism, Papacy, and Mohammedanism. The simultaneous movement of the spirits from these great anti-christian powers, upon the same subjects, the kings of the earth, and for the same object, to gather them, &c., unmistakably signifies a very general and combined assault of the spirits upon human mind, especially the ruling powers of the earth. David describes the thing intended in its visible manifestation, thus: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel

together, against the Lord, and against his anointed, saying, Let us break these bonds asunder, and cast away these cords from us." Ps. 2: 1–3.

But there are invisible powers working in this combination against God. The spirits go forth to prompt them. The unclean spirits gather them. And behind all these, and over all, as Prince of the Devils, is another invisible power, — the Old Dragon, called the Devil and Satan. In proof of this, observe the fact, that casting out demons by the Saviour, is called "healing those opressed of *the devil*," διαβολους. Now, search the history of Christ as much as you please, and you will never find it said that Christ cast out *diabolus*, (*the devil*,) but always *demons* (devils.) And this casting out demons or evil spirits, is by Luke (Acts 10: 38) said to be "healing those oppressed of the devil," (diabolus.) The unavoidable inference is: these spirits are in the service of Satan; employed as his angels or servants, to destroy mankind. Another fact in confirmation of this is, that as the vision proceeds, and the revelator beholds the battle of that great day, and the triumph of the King of kings, and the total rout of the hosts of darkness, he names distinctly "that old serpent, which is the devil and Satan," as the grand instigator of the whole. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against

him that sat on the horse, and his army. And the beast was taken, and with him the false prophet that wrought miracles before him. . . . These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse. . . . . . And I saw an angel come down from heaven: . . . . and he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled." (Rev. 19: 19–21; and 20: 1–3.) Thus the old serpent, hidden in the attack, is detected in the rout, and taken captive and bound.

The connection between Satan and these spirits, appears still farther from the description of the final judgment, when the *devil and his angels* are represented as those for whom the fire of God's judgments was originally prepared. Also from the fact, that when the disciples rejoiced in that the demons were subject to them, through the power of Christ's name, Christ replied that the subjection of the spirits was connected with the humiliation of Satan, "the enemy."

Thus it appears that in this great struggle, as in the days of the Apostle Paul, the Church is called to

wrestle, not only with flesh and blood, but against principalities and powers, — against the rulers of the darkness of this world, — against spirits of wickedness in high places." (Eph. 6: 12.) And unless we have entirely mistaken the intent of the spirit in the revelations it has given, the present movement is the first surge dashing on the shore, foreshowing the coming storm, in which Satan's whole realm will contend desperately for the sceptre of the world. And this revival of Pagan demonism, is a bold, defiant attempt to Paganize Christendom, just at the moment when the Church is Christianizing Paganism. It is a blow at the centre of the Christian organism, to save the kingdom of *diabolus*. As the gospel triumphed, the "unclean spirits" retired into the dense darkness of heathenism, saying to the aggressive forces of Truth, "Let us alone: what have we to do with thee, Jesus, thou Son of God?" But suddenly its feeble defence is changed to a defiant assault. Its subtle hordes are precipitated upon the very centre of the Christian army. Like a cloud, they cover the land; and assuming to set aside long established truths, they profess to inaugurate a new dispensation, in which the fictitious ravings of lying spirits are set up instead of the revelations of Jehovah; and the genius of Pagan demonisms is seeking again to rule the world, and quench the lights of our heaven-born Bible. Be it so.

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Let the cloud burst, and the devil come down upon the earth with great wrath. He hath a short time. He is to be taken, with his host, and cast into the furnace of God's wrath, while the glad earth shall hold a glorious jubilee.

3. From the Bible we derive the true method of meeting and resisting the spirits. Meet them we shall. Some will give heed to them, says Paul. And it will doubtless be true now as in Daniel's vision,—"some of them of understanding shall fall." *How* shall we meet them? As men of science, with our learned disquisitions about unknown and hitherto unheard of forces, shall we ignore the plain teachings of God, and rest our defence and assault upon some mysterious, odylic force—some undiscovered law of nature—something, we know not what? Shall we conclude, from the manifest fraud mixed with it, that it is *all* fraud? To one and all of these questions I answer, No.

To the law and to the testimony. It were indeed strange if an evil of such magnitude as this, was not included in the manifold revelations of God to man, in the Bible. We affirm that God has spoken with reference to spiritualism. He has predicted it, and the time of its manifestation, in these last days. He has given us enough of its history, as developed in past ages, to show what it does, and the wrath it brings.

He has declared what it is, and what it works; whence it proceeds, and whither it leads. He has given us his law respecting it — his testimony against it. He has, moreover, given us the true plan of conducting the conflict with it: "When they shall say unto you, Seek unto them that have familiar spirits: — to the law and to the testimony." Bring them to the law and testimony, says the prophet. "Put on the whole armor of God, and take the sword of the Spirit, which is the word of God," says the apostle. And it is observable, that this specific command was given for the very purpose of furnishing the Church with the divinely tempered weapons of defence and assault "in the evil day," when she should wrestle with "wicked spirits," as the margin renders Eph. 6: 12. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. 59: 19.) He will do it, in and by the word — the everlasting word of God. In that word you find the true exposition of the mysteries of spiritualism, and of course all other expositions are false. In the Bible, you find the true method of dealing with it; every other, so far as it diverts attention from this, is wrong and injurious. This evil is not *new*, we repeat. The servants of God have encountered it before, — in the days of Moses and the prophets, Christ and the apostles. How did *they*

meet it? Never did they attempt to account for it by any natural cause or law. Never did they speak of it as human deceit merely; but always as superhuman, — as the work not of flesh and blood, but of spirits. Never do they attack them with the charge of imposition; though doubtless there was then, as now, much of this mixed with it. But in the Old Testament, they are summoned to the tribunal of God's law and testimony. In the New, the apostles invoke the name of the Lord Jesus, which is never done but in extraordinary cases: they put on the whole armor of God, — Truth, Righteousness; the Preparation of the Gospel; the Shield of Faith; the Helmet of Salvation; and the Sword of the Spirit, which is the word of God. They pray always with all prayer. (Eph. 6: 12–18.) Thus clad, they stand in the "evil day."

The word of God, and prayer, is our strength in this evil day. Paul met the sorcerer of Paphos with stern rebuke and unflinching exposure. "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13: 10.) He spoke with authority, being inspired. It is ours to accomplish the same, by repeating God's testimony in the case. Mark, if you please, the fact, that the substance of that armor is the word of God;

also, that it is specially named three times, as Truth; the Preparation of the Gospel; the Sword of the Spirit—the word of God. But what is the Preparation of the Gospel? A medical preparation is a specific for a particular case. A military preparation is armor, adapted to the warfare, and well put on. The preparation of the gospel, in a given case, is, the word of God respecting that case, incorporated into the soul by study, prayer and faith. This is a specific, or a preparation, expressly designed to meet the case, which if a man take he will live and not die. Take in faith the following specifics or preparations of the word of God, and they will keep you from the madness of the seducing spirits, or cure you, if you are not already past hope:

"The soul that turneth after such as have familiar spirits, and wizards, to go after them, I will even set my face against that soul, and will cut him off from among his people." Lev. 20: 6.

"I am the Lord . . . . that maketh diviners mad." Isa. 44: 24, 25.

"All that do these things are an abomination unto the Lord." Deut. 18: 12.

"They which do such things shall not inherit the kingdom of God." New Testament Law, Gal. 5: 21.

"Ye cannot drink the cup of the Lord and the cup of devils. Ye cannot be partakers of the Lord's table and the table of devils—demons, or spirits." 1 Cor. 10: 21.

"I will be a swift witness against the sorcerers." Mal. 3: 5.

"Sorcerers . . . shall have their part in the lake which

burneth with fire and brimstone : which is the second death." Rev. 21 : 8.

" When they shall say unto you : Seek unto them that have familiar spirits, and unto wizards that peep and mutter : should not a people seek unto their God ? — for the living to the dead ? To the law and to the testimony : if they speak not according to this word, it is because there is no light in them." Isa. 8 : 19, 20.

" And Saul answered, and said : I am sore distressed. God is departed from me, and answereth me no more. Therefore I have called thee, that thou mayest make known unto me what I shall do." 1 Sam. 28 : 15.

" So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it, and inquired not of the Lord. Therefore the Lord slew him." 1 Chron. 10 : 13, 14.

" Manasseh did that which was evil in the sight of the Lord, after the abomination of the heathen : . . . . . he worshipped all the host of heaven : . . . . . and he used enchantments, and dealt with familiar spirits, and wizards : . . . . . and he seduced them (Israel) to do more evil than did the nations whom the Lord destroyed before Israel. Therefore, thus saith the Lord God of Israel : Behold I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it both his ears shall tingle. . . . I will wipe Jerusalem as a man wipeth a dish, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall become a prey and a spoil to all their enemies. Because they have done that which was evil in my sight." 2 Kings 21 : 1–15.

" The children of Israel sinned againt the Lord their God, ... and walked in the statutes of the heathen, whom the Lord cast out, and did secretly those things that were not right

against the Lord their God. . . . . And the Lord testified against them by all the prophets and by all the seers, saying: Turn ye from your evil ways, and keep my commandments and my statutes: . . . . notwithstanding, they would not hear, but hardened their necks like their fathers that did not believe in the Lord their God. And they rejected his statutes and his covenant that he made with their fathers, and his testimonies which he testified against them, and went after the heathen that were round about them: . . . . . and they used divinations and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight." 2 Kings 17: 7–18.

"But these two things shall come upon thee (Babylon) in a moment in one day, — the loss of children, and widowhood; — and they shall come upon thee in their perfection, for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness; thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee, and thou hast said in thine heart, I am, and none else besides. Therefore shall evil come upon thee, and thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt not know. Stand, now, with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth. If so be, thou mayest be able to profit; if so be, thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from these things that shall come upon thee. Behold they shall be as stubble: the fire shall burn them; they shall not deliver themselves from the power of the flame; . . . . none shall save thee." Isa. 47: 9–15.

Let any one read these passages, and remember that consulting spirits was the main feature in all these sorceries, and, if he has a grain of faith, they will do more to save him than all the speculations of ancient or modern philosophers put together. If he have *not* faith in *God's word,* he must perish with the unbelieving; and he deserves to.

But the apostle seems to have his eye upon a military preparation, in the figure employed. A military preparation, if it is a good one, according to the apostle's representation, is a good armor, well put on, with the necessary weapons of *assault* held by a steady hand, possessed by a courageous spirit. The parts have already been mentioned. The apostle's meaning is, that while we put on God's truth as shield and sword, we should lay fast hold of Himself in righteousness, faith, and prayer, and then "*stand*," or strike, as he gives command. Let Zion look well to her righteousness before God, — to her power of faith and prayer, and more especially, as an evil day is upon us. These spirit-mediums, astrologers, necromancers, and soothsayers, are the devil's recruiting officers, gathering the hosts of sin to the battle of that great day of God Almighty. God may use them as a sieve to sift his people, or a winnowing *fan* to blow away the chaff from the wheat; therefore let every one see well to it, that they are found faithful,

so they may be a vessel unto honor, and not to shame and everlasting contempt.

4. From the facts before us, we learn that prevention, rather than cure, is our duty and hope.

In the history of this demonism, restoration from its power is very seldom found. The nations of antiquity which became involved in it, were "cut off," according to the word of the Lord. Those who engage in it, appear to be such an abomination to God, that restoring mercy seldom appears in their behalf. It is such an apostasy from God, such an insult to heaven, such a reproach upon every part and parcel of divine revelation and mercy, for living men to forsake the living God, and go to inquire of dead men's souls; that God forsakes them in his wrath, and destroys them in his sore displeasure. There may be, and doubtless is, a sacrifice for such sins; but as a fact, very few ever avail themselves of it. Hence, in the cases recorded in the Old Testament, these crimes appear in the last stages of corruption, and closely connected with destruction. In the New Testament, the cure by the Saviour and the apostles is almost always regarded as miraculous. So also in the vision of the revelator before referred to, those addicted to sorcery and spirit worship "repented not," even under the plagues of heaven.

These facts disclose still more clearly the awful

nature and consequences of this iniquity. It is a deadly miasma, a bewildering vapor, which disturbs the understanding, poisons the heart, and devours the soul in perdition. What Josephus says of demons, in his day, is true now, and in more senses than he intended: they kill all whom they enter, except they are cured, and the cure is rare. Nothing but the extraordinary power and mercy of God can save those who have committed the keeping of their souls, in this manner, to the devil. If so, what efforts should we not make to prevent it. *Prevention*, we repeat, is our duty and hope. The modes of prevention are already indicated, but we must be more specific:

1. The divine testimony respecting this abomination must be brought to bear, so far as possible, upon all classes, but more especially upon those particularly in danger. Laugh at it, ridicule, scorn it as much as you please; but above all, and most of all, give forth *God's testimony* against it. The sword of ths Spirit will cleave it most effectually.

2. Regard not those who have familiar spirits, neither seek after them.

Remember, Saul *died* "for asking counsel of one of them;" and the divine judgments burn as fiercely upon those who *consult* them as upon those who *have* them, — upon the inquirer as upon the medium — upon

the dishonored, guilty Saul, bowing at the forbidden shrine, as upon the witch herself. When they say unto you, "seek unto them that have familiar spirits," turn away, pass by, go not into their assemblies to inquire of them. Turn to the law and the testimony: so shalt thou have quiet, yea, thou shalt sing for joy of heart, while they shall cry for sorrow of heart, and shall howl for vexation of spirit, when God shall slay them. (Isa. 65: 14.) He who enters their demonized precincts, whether it be as a curious idler, or a befooled inquirer, or a medium, — a "priest of the devil," — transgresses God's law, rejects his counsel, tramples upon his authority, throws off his protection, and tempts the devils to enter him. Can such an one be guiltless? Nay, verily. Can he be safe? By no means. "O, my soul, come not thou into their secret, unto their assembly: mine honor be not thou united." (Gen. 49: 6.) "Their throat is an open sepulchre: with their tongues they have used deceit: the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Destruction and misery are in their ways. And there is no fear of God before their eyes." Rom. 3: 13–18.

5. The divine testimony indicates, also, the issue of this conflict. We have cited passages describing it, and showing that the beast and the false prophet, and the old dragon himself, with all their host, are

to be taken and bound and cast into the bottomless pit. This plainly shows that Jesus shall gloriously triumph now, as when he smote the bars of death, and vanquished the beleaguering host of hell, at the cross and sepulchre. But what is the result of this rout of satanic powers? The Millennium. "The angel laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled." Rev. 20: 2, 3.

Here opens a glorious vision, — a world delivered from its old task-masters, — exempt from satanic influence, and rejoicing in Christ's kingly power and saving grace. Here, evidently, belong the transcendently glorious visions of the prophets, in which Zion shall arise and shine; for her light has come, and the glory of the Lord has risen upon her. And the Gentiles shall come to her light, and kings to the brightness of her rising. In that day, and at that time, she shall say: "I will greatly rejoice in the Lord; my soul shall be joyful in my God, for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth

her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord will cause righteousness and praise to spring forth before all nations." . . . "And the Gentiles shall see thy righteousness, and all kings thy glory. . . Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, (i. e., my delight is in her,) and thy land Beulah, (i. e., married,) for the Lord delighteth in thee, and thy land shall be married; for as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." "Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted." Isa. 60: 61; 49: 10.

If such be the issue, let none despond. These angry billows of satanic wrath, now climbing in noisy war the heights of Zion, and dashing against the eternal Rock, shall sink in hissing fragments at its base. They howl hideously for a season. But listen! Just beyond, light breaks, truth triumphs, Satan is overwhelmed, and the songs of ransomed millions swelling up from pure hearts and hallowed lips, fill the earth with praise, and ascend as grateful incense to Him

who sits upon the only throne, and maketh all things new.

Let the man of God gird on his armor anew, and, strong in the Lord and the power of his might, stand or strike for God and Truth, knowing that He whose right it is shall reign, while a purified world rejoices in the universal bliss.